## DRESS AND ADORNMENT

### Necklaces

W [30] 1324. Wa: + (Smith, notes).
N 301 1325, 1326. Lovelock Cave: + (Loud, 105).
[139 172] 1326. K2: DM got his dentalia at Susanville about 30 years ago; 25 shells cost seven dollars.
1327a. Lovelock Cave: + (Loud, 42).
1332. Ki: + (Kelly, 117).
A [30] 1333. Tü: Bought from California. AE: Only women used pine-seed beads. Were used as beads on dress. Obtained from California Indians W of Achomawi.
1334. Paviotso: "Some who paid much attention to appearance had a bone cylinder in the nasal septum" (Curtis, 69). Wd: Fish vertebrae strung to wear were the only bone beads.
W [30] 1335. Wa: + (Smith, notes).
N [172] 1336b. Lovelock Cave: + (Loud, 42, also, pl. 12,c and University neg. 15-5931).

### Belts

N 302 177 1337. Tg: Belts were made of wihavi (dogbane).
1340. Beaded belts made only since white contact.
N 302 296 1348. Paviotso: Men and women painted face daily with red or white material (Curtis, 69).
[172] 1361. Lovelock Cave: + (Loud, 109). Ki: "Red paint is yellow rock which is burned and ground."
A [135] 1362. AE: Blue paint in hole near Tittle Hill, SE of Alturas.
1363. Lovelock Cave: + (Loud, 109).
N [322] 1364. At: One Paiute word designates green and blue.
N [135] 1365. Kü, To: Yadupi was obtained in abundance from a site in White Cloud Canyon, SE of Lovelock. The property now belongs to Mr. John T. Reid, mining engineer, who called the shiny powder "hematite." Mr. Otto F. Heizer, another mining engineer of Lovelock, identified the material as $Fe_3O_4$, "speculorite." I suspect it is
N [776] the same as that listed by Steward as "galena," which it resembles. It was used to ward off evil spirits, especially bad dreams. Ki: Yadupi got
A [439] from Nixon Indians. AE: Yadupi was obtained from the Paiute even in early days before white people.

### Hair Dressing

W [302] 1375. Wa: + (Smith, notes).
N 302 1378. Paviotso: "Men arranged the hair in 2 braids, with the ends wrapped with strips of otter fur" (Curtis, 61).
1382. Ki: – (Kelly, 115, but she cites De Angulo's statement that the hair was worn loose).
1386. Tg: Tagö women learned braiding of hair from Araitsi of Warm Springs, Oregon. Before that they just let hair hang loose. Borrowed braiding style before white people arrived.
W [302] 1387. Wa: – (Smith, notes).
N [172] 1390a. Lovelock Cave: + (Loud, 38).
1396. Tü: Pitch in the hair or on the hands

Wadátkuht

412 The stone skinning knife was called numutu sikyan, "people (or Indian) skinner", i.e., an Indian knife. Susy Buster owned one which was about three and a half to four inches long and about one and a half to two inches wide. It was said to have been flaked all over and was ovoid in shape. One end was rounded and the other was pointed. A "flint" drill or punch was used for working buckskin. "Flint", probably having reference to obsidian in most instances, also was used to make skin scrapers. The scrapers were "shaped like an oyster shell" and were called numúk wihi. Upon seeing a chipped stone knife found at an archaeological site, Ike called it pishuhp'ma'.

[135] The Wadátkuht got their obsidian from "Flint Mountain", Dakakudak", a hill near Gerlach, Nevada. Obsidian also was obtained at Pagúshuhad, a village and archaeological site on the east side of Honey Lake. It also was gotten at one of the hot springs near the lake presumably from an archaeological site. That is to say, the Wadátkuht picked up chips and nodules left by previous people as no natural outcrop of obsidian is recorded for that region.

[824] Brushes. To clean her winnowing basket Kitty used a handful of green pine needles tied together. This type of brush was called sûukustu'ma. The informants were not familiar with the soaproot brush, an item common to some of the people [137] on the west slope of the Sierra. This was certainly attributable to the fact that the soaproot plant did not grow in the territory of the Wadátkuht.

[302] The Honey Lake Paiute brushed their hair with a brush [237] made from the tail of a porcupine. This type of brush was called wunuhds, or wunuhdsᵘ.

Hot Stone Lifting Stick. Hot stones were lifted with a stick made from young oak. This implement was called kuduk, "stick". The single specimen seen was a peeled stick which had been bent double leaving a loop at the distal end for lifting the stones. The handle, therefore, was doubled and the whole implement was approximately three feet long.

[824] Digging Stick. The digging stick, called podó, was made of oak.

534 Bullroarer. The bullroarer, tupununoinᵘ, "to whirl", [821] was used to call the wind. To make the wind blow was kukwápitud. Gladys made bullroarers as a child but her mother